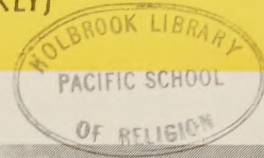


# the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

MAY 7, 1958



OF PUBLICITY, WINNIPEG

MANITOBA'S LEGISLATIVE BUILDING IS ONE OF WINNIPEG'S OUTSTANDING STRUCTURES

## 61st General Council

(71st year)

Winnipeg, Canada, May 14-19, 1958



# Credo for a Critical Hour

By A. W. TOZER

SHORTLY after this issue of THE ALLIANCE WITNESS reaches its readers the sixty-first General Council of The Christian and Missionary Alliance will meet in Winnipeg, Canada.

Delegates from Canada and the United States and from most of our twenty-two mission fields will gather in what to the careless observer may appear to be but another convention with its greetings, handshakes, addresses, reports, debates and resolutions.

There is of course a danger that the whole thing may turn out to be no more than that; if so, we will have wasted a lot of two very precious commodities, time and money, of which we have at most but a limited supply. If on the other hand we should be wise enough to know the day of our visitation, and pure enough to hear the voice of God, this Council could mark an epoch in the history of our Society.

These are portentous times. The past few years have brought to the nations of the earth changes so radical, so revolutionary and so widespread as to challenge belief. Only the existence of the bold, intrusive facts prevents us from dismissing what we see about us as the wandering fancies of sick minds. Even as late as twenty-five years ago no one could possibly have foreseen conditions as they now appear to the stunned eyes of the race. The world is ripening (or rotting) fast. Science and world politics are out of control. Surely the ancient laws of the moral universe require that both politics and science give account soon before the bar of justice.

It is hard to avoid the conclusion that a kind of madness has fallen upon the nations. The world stands opposed to itself, ready at any time to commit suicide. This is, for instance, the day of "world brotherhood," yet hostility between nations and hate among the peoples of the earth are fiercer and more deadly than ever before. Science has drawn the fangs from one after another of the great killer-diseases, but that same science has placed the total annihilation of the race within the range of easy possibility.

In the realm of religion also conditions are almost psychopathically self-contradictory. If inflation means that there is more money but its value is less, then it may properly be said that religion in the last few years has been hit by inflation. Statistics show not only that more people belong to churches, but that a larger per-

cent of the total population are now churchgoers, or are at least identified with the churches; and certainly no one would deny that religious rallies and evangelistic campaigns draw vaster crowds than at any other time in modern history.

These things being so, would it not be logical to expect that moral conditions would be better as a consequence? But the situation is exactly contrary. More new and expensive church buildings, more professed Christians, huger crowds and stepped-up religious activities have raised the moral standards of the civilized world not one inch.

In many of the large cities of the United States women are afraid to venture out after dark. In one city 640 high school youngsters were recently expelled from school for crimes. In another city (and this the hub of evangelical Christianity in America) teen-age schoolgirls rioted on a bus and savagely attacked the police who tried to quell the riot. In at least one section of that same city school authorities warned parents not to allow any of their children to travel to school alone, but always to see that they went in large groups for their own protection.

In the midst of all this the church stands completely impotent. Her weak effort to prevent juvenile delinquency would be comical if it were not so serious and so self-revealing. She is impotent because she is in her Babylonian captivity and cannot sing the Lord's song in a strange land. She is custodian of a Christianity that has become almost wholly secularized; her own moral standards are disgracefully low, the fire of her worship has burnt down to a gray ash and her whole inner life is seriously and tragically impaired.

The inflationary religious boom of recent years has given us more Christianity, but it is worth less. Religion has become popular. Thousands of uninstructed and bewildered persons have "accepted" Christ, but they have no remote idea of the true meaning of the cross. They are not penitent; they evince no real fear of God; they have not separated from the world; their psychology is pagan, their ambitions are carnal, their lives empty. They turned to Christianity because it was at the moment the popular thing to do. They innocently believed what they were told and did what they were urged to do; but tragically they accepted a Christ that is no Christ and a cross that is not the cross of Christ.



Religious gatherings swarm with this kind of Christians. It takes no particular prophetic gift to foresee with a fair degree of accuracy what the outcome will be. A war or a depression or some other violent dislocation of the social order will deflate our shiny religious balloon. From some direction harsh reality will strike swift and hard and the millions who have taken refuge under the glass roof of popular Christianity will find themselves without a cover; then, bitter and disillusioned, they will turn in fury against the gospel, the church and every form of religion. Cynicism, materialism and unbelief will blanket the world again as it did after World War I.

The swing away from popular religion is inevitable, and I believe it will be a good thing for it will separate the men from the boys and reveal who is on the Lord's side and who is not. It will expose bogus faith and allow true faith to stand forth by contrast strong and clear and victorious.

When our Lord saw that He was becoming too popular He deliberately drew a line across which the tasters and the experimenters could not pass. "From that time many of his disciples went back, and walked no more with him." That was too bad for the uncommitted multitudes, but it was a fine thing for the true disciples who in their desperation knew that there was no other place to go. For them it had to be Christ or eternal darkness.

There are many disillusioned, embittered persons who are lost to Christ for good. He loves them still but their unfortunate experience with popular Christianity has raised a psychological barrier between them and Him too high for them to leap over. To their natural love of sin and the blinding power of Satan has now been added a huge and shocking disappointment with religion. They *could* come, but they will not. This is the saddest feature about this whole mid-century boom in quasi Christianity.

Now, have these times anything to say to us? Are they sending out a signal which the instructed Christian may catch and decode? I believe they have a message for us, for The Christian and Missionary Alliance, and for all Christians who have been faithful in a day of spiritual decline. Here is the way I read that message:

Don't underestimate your position. You have come to the kingdom for such a day as this. Remember you have the only witness that has stood the test of life under the stresses and pressures of the centuries.

Remember that liberalism has failed. Theological negations, pollyanna philosophy and sweet bits of poetry are not strong enough to rescue a lost world.

Popular Christianity has failed. It simply was not deep enough. You cannot cure cancer with an application of shaving lotion.

The peace-of-mind cults have failed. They are merely the old every-day-in-every-way autosuggestion medicine men with a few new feathers and some Christian phrases added to give them respectability.

The playboy cults have failed. Dying men do not go for help to children playing in the market place.

Religion disguised as entertainment has nothing to say to perishing men in times such as these.

The man who loves our Lord in truth is not looking for the light; upon him has the Light shined. He is not searching for truth; he has found the Truth, that One of whom Moses and all the prophets did write. He presses on to know Christ better, but he casts no inquiring glances toward any other religion or any other saviour. Christ is enough.

We must witness to our beliefs. The power of the Christian witness lies at the cross and the open tomb. We preach Christ crucified. For this message we offer no apology. To some it will be a stumbling block, to others it will appear foolishness itself, but to them which are called it is Christ the power of God and the wisdom of God. We are not experimenting. Ten thousand times ten thousand in every age and from many different races and cultures have left their testimony to the sufficiency of Christ. They found in Him all their deepest nature yearned for and they sought for nothing more. Christ is enough.

In all deep humility and with a painful consciousness of our deep unworthiness we take our place in the goodly fellowship of the prophets and the glorious company of the apostles. We acknowledge the communion of saints and the unity of the holy Church throughout all the world and in heaven above.

The Christian who has not compromised his testimony is now in a position of peculiar strength. Through him the Lord can work to bring back the church from her Babylonian captivity. God's poor captive children will look to the Ezras and the Nehemiahs who have suffered with them in their affliction but who have never accepted Babylon as their true home. Those leaders who have become in any degree tainted by the religions of Babylon can never command the respect of the mourning exiles.

We must therefore reject the new evangelical rationalists along with the liberals. Love them, yes, but imitate them, never. The root of the matter is not in them. They try so earnestly to convince us that they are of the true Israel of God, but they speak with a Babylonian accent. They face toward Jerusalem when they pray, but they secretly worship idols of the mind, and in doing so they unwittingly take the way the modernists took a half century ago.

The Alliance needs no new doctrine, neither does it need any novel interpretation of old ones. In every Alliance preacher's study there are sure to be a Bible and a map, and he knows that his sacred commission dictates that he take one to the other as quickly as possible.

The modern Athenians who love to tinker with something new may play with religious novelties all they will, but wisdom calls the true minister away from such trifling. These are times of great emergency and the world is a disaster area. The Spirit-enlightened society will know what to do. Let us pray that The Christian and Missionary Alliance may be such a society.



## WITH THE NEW BOOKS



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### Bible-revealed Ethics

*Principles of Conduct*, by John Murray. Wm. B. Eerdmans Publishing Co. (1957), Grand Rapids, Mich. 272 pages, \$3.50.

This book is composed of the Payton Lectures for 1955 given at Fuller Theological Seminary. The author is professor of systematic theology at Westminster Theological Seminary.

This is a significant book. It should be ranked among the top few volumes of recent evangelical literature. Here is absence of human speculation about conduct; throughout it is an exegesis of pertinent sections of Scripture setting forth ethical principles as revelations of God's will. It deals first with the basic principles imbedded in the creation account—marriage, procreation, labor. Later it analyzes the teachings of our Lord and the Christian dynamic.

In an area abounding in interpretations that are colored by subjective considerations, and where loose thinking is rampant, it is providential that a gifted mind of Dr. Murray's caliber has been applied to this field. The author does not dodge issues nor does he stray from the basic premise that God's will as revealed in the Bible is paramount. He cuts through mental and moral fog with straight thinking coupled with mature wisdom.

Ever since the superdispensationalists chucked all of law into one age and all of grace into another, the situation has called for discriminating work to clear up the difference between a valid and an invalid antithesis between law and grace. This book answers the need. The chapter on law and grace is worth the price of the whole volume.

The author points up the truth that

law cannot contribute to our acceptance with God; only by grace is the sinner saved. But this does not mean that the moral law of God is nullified and has no relevance to the Christian life. Both Jesus and Paul urged obedience to commandments. Says Dr. Murray: "We are compelled therefore to recognize that the subject of law and grace is not simply concerned with the antithesis that there is between law and grace, but also with law as that which makes grace necessary and with grace as established and confirming law. It is not only the doctrine of grace that must be jealously guarded against distortion by the works of the law, but it is also the doctrine of law that must be preserved against the distortions of a spurious concept of grace."

What can the law do? (1) It commands and demands, propounding what God's will is. (2) It pronounces approval and blessing on conformity to its demands. (3) It pronounces condemnation upon every infraction. (4) It exposes and convicts of sin. (5) It incites to more transgression.

On the other hand, (1) the law cannot justify the sinner. It has no expiatory provision. (2) It cannot relieve from the bondage of sin. Hence deliverance must come from an entirely different source. The gospel says the law is unable to save, but grace is. In this sense the believer is not "under law." But there is another sense in which the believer is "under law"; he is bound in law to God and to Christ. The law of God and of Christ binds him precisely because of his relation.

From the analysis of the covenant relation of God's people, the question is asked and answered: "Do believers continue in this relationship and in the enjoyment of its blessings irrespective of persevering obedience to God's commands? It is one of the most perilous distortions of the doctrine of grace, and one that has carried with it the saddest records of moral and spiritual disaster, to assume that past privileges, however high they may be, guarantee the security of men irrespective of perseverance in faith and holiness."

This reviewer does not follow the author entirely in his comparison of the covenants when he says that "the demand for obedience in the Mosaic covenant is principally identical with the same demand under the gospel." The covenant with Israel was much like a contract calling for mutual obligations, whereas the gospel covenant as stated is more like a bequest in which benefits are conferred, calling for the response of faith. Accordingly, there is a difference between the obedi-

ence that law demands and that which grace evokes.—S. A. WITMER.

*The Consuming Fire*, by Oswald J. Smith. The Peoples Press (1957), Toronto, Canada. 128 pages, \$1.00.

This book is a compilation of addresses given in the Bob Jones University Lectures on Evangelism.

The author suggests that contemporary evangelistic campaigns are, as a rule, too short, and by pointed illustrations supports the assumption. He warns against the superficiality of man-made conversions and rightly maintains that regeneration is a supernatural work. The sinner, repenting, seeking and believing, experiences a divine encounter; a personal experience validates what he has read and heard.—HAROLD C. MASON.

### Books in Brief

*Cruden's Concordance*, popular edition. Fleming H. Revell Co., Westwood, N. J. 416 pages, \$1.95.

This trim edition of the large and famous work prepared by Alexander Cruden and first published in 1737 is suitable for keeping on a desk or on a library table for ready reference, and it is just right to carry in the hand along with a Bible.

The compiler has taken particular pains to list the passages bearing on faith and practice. "Comprising most of the references which are really needed," is the publisher's statement.

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THE ALLIANCE WITNESS





*The congregation of the Winnipeg Alliance Tabernacle will be host to Council, which meets for the first time in Western Canada*

## WINNIPEG . . . Host to Delegates

By REV. RONALD C. CARLSON

IN 1738 the gallant French explorer Pierre de la Verendrye signaled his band of explorers to pull their canoes to shore and make preparation to camp for the night. They had paddled their canoes down the Red River until they came to the fork where the Assiniboine River mingled its waters and the swirling forces traveled on to Hudson Bay. None of the men in the wildest stretch of imagination could have ventured a guess that the place where they rested their canoe paddles that night would some day be the site of the fourth largest city of Canada.

Actually Winnipeg was founded as the result of an economic revolution in the Scottish Highlands, where the small holdings of fisherfolk and crofters were added to the large estates for sheep runs. In 1812 Thomas Douglas, Earl of Selkirk, led his countrymen to the then unsettled prairies of Canada, traveling through seven hundred miles of wilderness to the Red River after landing on the shores of Hudson Bay. Three more bands of settlers arrived from

Scotland during the next three years. There they broke the prairie sod with hoes and planted the first seed. Some of these hardy pioneers existed on roots and game until their first harvest.

Geographically situated between the fork of the Red and Assiniboine rivers, with Lake Winnipeg ("Murky Waters") to the north and the Lake of the Woods to the south, Winnipeg naturally became the hub for railway and highway traffic flowing east and west. Industrial development in the center of the prairie provinces is still unlimited. Sky-scraper buildings and modern ranch-style homes now stand where the Indians and French used to bargain for furs. Notable among the city's many fine buildings is the Manitoba Legislative Building topped by the famed "Golden Boy."

The work of The Christian and Missionary Alliance had its inception in Winnipeg in June, 1924, under the leadership of Dr. H. L. Turner, now president of the Society. Pastors who followed and devotedly

gave of their energies to make Christ known among the residents of this area were: Rev. Elmer B. Fitch, J. H. Woodward, J. A. MacMillan, G. M. Blackett, William Price and J. A. Cunningham. The present pastor, Rev. E. S. McVety, has led the congregation since December, 1952.

The Winnipeg Alliance Tabernacle, located at 364 Furby Street, has just recently completed a building program at a cost of \$105,000. The completed structure, 64 feet by 110 feet, has a seating capacity of 900 in the main auditorium and balcony. Facilities now include Sunday school classrooms and two soundproof nursery rooms, also two offices and a kitchen. The present value of the church property is approximately \$150,000. Present indebtedness is \$40,000.

For nearly twenty-five years the congregation worshiped in the basement, part of which now holds the completed superstructure. The adage, "If you want them, make room for them," has literally been





Rev. E. S. McVety, pastor  
Winnipeg Alliance Tabernacle

found to be true. Prior to the building program launched in 1953 the Sunday school was in its struggling seventies. During 1957 the enrollment reached 487, with an average attendance of 350. This represents a 500 per cent increase in the last six years. Two other branch churches are also in operation in the Greater Winnipeg area, St. Vital and West Kildonan.

Since the beginning of the church the missionary vision has been uppermost in importance and emphasis. Some fifty pastors, missionaries and full-time Christian workers have gone into the Master's vineyard from this home base. Missionary giving has also kept pace with the growth of the church. In 1951 the offering for foreign missions was \$4,800; in 1957 the total was \$16,000.

The local testimony of the church is greatly increased by two radio broadcasts. "The New Life Hour" is released each Sunday morning at 9 A.M. over Station CKY. "The Alliance Gospel Hour" is presented every Saturday evening from 9:30 to 10 P.M. over Station CFAM. Regular congregations in the church average 500 on Sunday evenings and 400 in the morning worship hour. The entire congregation is prayerfully anticipating the joy of being host to the 61st General Council of The Christian and Missionary Alliance.



## The 61st General Council

For the first time in its history the General Council of The Christian and Missionary Alliance meets in Western Canada. The annual meeting convenes in Knox United Church, Edmonton and Qu'Appelle Streets, Winnipeg, Manitoba, May 14-19. The business sessions will be held May 15-19 from 9:00 A.M. to 12:00 NOON and 1:30 to 4:00 P.M.

Council begins at 7:30 P.M., May 14, with Rev. W. H. Brooks, of Vancouver, British Columbia, bringing the address of welcome, and Dr. J. Sidlow Baxter the main message. This service will be preceded by a "Canadian Welcome Banquet" at 5:00 P.M. in the Civic Auditorium, St. Mary's and Colony Streets, sponsored by laymen of Alliance churches in Canada. Tickets are \$1.60 each.

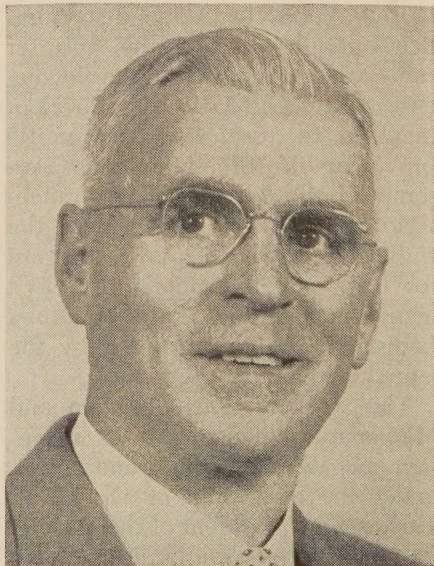
Saturday evening and all day Sunday the Council meets in the Civic Auditorium.

Friends in Western Canada and delegates are anticipating the ministry of Dr. Baxter, who will speak each evening except Saturday, when the Canadian Bible College will present a special musical program.

A special luncheon for ladies will be held on Thursday preceding the meeting of the Women's Missionary Prayer Fellowships. Further announcement will be made concerning this program.

Prayer services will be held each morning at 6:30, and the entire Friday morning session will be given

Dr. H. L. Turner



to spiritual ministries. The Lord's Supper will be observed at ten o'clock.

On Sunday services will be held at 10:45 A.M., when Dr. H. L. Turner will bring the annual presidential address; at 2:30 P.M., when Dr. R. F. Brown will direct the annual missionary rally, and at 7:30 P.M., when Dr. Baxter will bring the concluding message of the Council. The Preachers Chorus will minister at all services.

Business sessions will resume on Monday at 9:00 A.M. Elections begin at ten o'clock.

We ask all our readers to pray for this important gathering, both for the spiritual impact and the business sessions. After the hearing of reports far-reaching decisions concerning the ministry of the Society will be made, and the direction of the Lord is earnestly desired.



## Meeting of the General Society

A meeting of the members of the General Society is hereby called to take place on Friday, May 16, 1958, at 2:00 P.M., in the Knox United Church in Winnipeg, Canada, in connection with the meeting of the General Council of The Christian and Missionary Alliance, for the purpose of electing delegates to Council by adopting the report of the Council Committee on Credentials and to conduct such other business as may properly come before this body.

*W. F. Smalley*  
Secretary.

Dr. J. Sidlow Baxter





# What to Do with Your Time

By JEREMY TAYLOR

*We present here, somewhat abridged, a selection from the celebrated book "Holy Living" by Jeremy Taylor, D.D., Chaplain in Ordinary to King Charles the First. Taylor was one of the most influential of all English preachers. His glowing literary style led Emerson to call him "The Shakespeare of Divines," though he could be very practical and down to earth when the circumstances required, as may be seen from this selection.—EDITOR.*

IDLENESS is called "the sin of Sodom and her daughters" and indeed is "the burial of a living man," an idle person being so useless to any purposes of God and man that he is like one that is dead.

Idleness is the greatest prodigality in the world; it throws away that which is invaluable in respect of its present use and irreparable when it is past. But the way to secure and improve our time we may practice in the following rules:

1. In the morning, when you awake, accustom yourself to think first upon God; and at night also, let Him close thine eyes; and let your sleep be necessary and healthful, not idle and expensive of time.

2. Let every man that hath a calling be diligent in pursuance of its employment, so as not lightly or without reasonable occasion to neglect it.

3. Let all the intervals or void space of time be employed in prayers, reading, meditating, works of nature, recreation, charity, friendliness and neighborhood, and means of spiritual and corporal health; ever remembering so to work in our calling, as not to neglect the work of our high calling; but to begin and end the day with God.

4. The resting days of Christians must in no sense be days of idleness, but let them be spent in the works of the day, that is, of religion and charity.

5. Avoid the company of drunkards and busybodies, and all such as are apt to talk much to little purpose;

for no man can be provident of his time that is not prudent in the choice of his company.

6. Never walk with any man or undertake any trifling employment merely to pass the time away; and remember, that the time thou triflest away was given thee to repent in, to pray for pardon of sins, to work out thy salvation, to do the work of grace, to lay up against the day of judgment a treasure of good works, that thy time may be crowned with eternity.

7. In the midst of the works of thy calling often retire to God in short prayers and ejaculations, for so thou reconcilest the outward work and thy inward calling, the church and the commonwealth, the employment of the body and the interest of thy soul. For be sure that God is present at thy breathings and hearty sighings of prayer as soon as at the longer offices of less busied persons; and thy time is as truly sanctified by a trade, and devout though shorter prayers, as by the longer offices of those whose time is not filled up with labor and useful business.

8. Let your employment be such as may become a reasonable person, and not be a business fit for children or distracted people, but fit for your age and understanding. For a man may be very idly busy, and take great pains to little purpose. There are some trades that wholly serve the ends of idle persons and fools.

9. Let your employment be fitted

to your person and calling. Some there are that employ their time in affairs infinitely below the dignity of their persons. He that is appointed to minister in holy things must not suffer secular affairs and sordid arts to eat up great portions of his employment.

10. Let our employment be such as becomes a Christian, that is, in no sense mingled with sin; for he that takes pains to serve the ends of covetousness, or ministers to another's lust, or keeps a shop of impurities or intemperance, is idle in the worst sense: for every hour so spent runs him backward and must be spent again in the remaining and shorter part of his life, and spent better.

11. Persons of great quality and of no grade are to be most prudent and curious in their employment and traffic of time. They are miserable if their education hath been so loose and undisciplined as to leave them unfurnished of skill to spend their time; but most miserable are they, if such misgovernment and unskillfulness make them fall into vicious and baser company and drive on their time by the sad minutes and periods of sin and death.

12. Let the women nurse their children, look to the affairs of the house, visit poor cottages and relieve their necessities; be courteous to the neighborhood, learn in silence of their husbands or their spiritual guides, read good books, pray often and speak little, and "learn to do good works for necessary uses"; for by that phrase St. Paul expresses the obligation of Christian women to good housewifery and charitable provisions for their family and neighborhood.

13. Let all persons of all conditions avoid all delicacy and niceness in their clothing or diet, because



such softness engages them upon great misspendings of their time, while they dress and comb out all their opportunities of their morning devotion and sleep out the care and provision for their souls.

14. Let every one of every condition avoid curiosity and all inquiry into things that concern them not. For all business in things that concern us not is employing our time to no good of ours, and therefore not in order to a happy eternity. In this account our neighbors' necessities are not to be reckoned; for they concern us, as one member is concerned in the grief of another; but going from house to house, tattlers and busybodies, which are the canker and rust of idleness, as idleness is the rust of time, are reproved by the apostle in severe language and forbidden in order to this exercise.

15. As much as may be, cut off all impertinent and useless employments of your life, unnecessary and fantastic visits, long waitings upon great personages, where neither duty nor necessity nor charity obliges us; all vain meetings, all laborious trifles and whatsoever spends much time to no real, civil, religious or charitable purpose.

16. Let not your recreations be lavish spenders of your time; but choose such which are healthful, short, transient, recreative and apt to refresh you; but at no hand dwell upon them or make them your great employment; for he that spends his time in sports and calls it recreation is like him whose garment is all made of fringes and his meat nothing but sauces; they are healthless, chargeable and useless.

Therefore avoid such games which require much time or long attendance, or which are apt to steal thy affections from more severe employments. For to whatsoever thou hast given thy affections, thou wilt not grudge to give thy time. Natural necessity and the example of St. John, who recreated himself with sporting with a tame partridge, teach us that it is lawful to relax and unbend our bow, but not to suffer it to be unready or unstrung.

17. Set apart some portions of every day for more solemn devotion and religious employment, which be severe in observing; and if variety

of employment or prudent affairs or civil society press upon you, yet so order thy rule that the necessary parts of it be not omitted; and though just occasions may make our prayers shorter yet let nothing but a violent, sudden and impatient necessity make thee, upon any one day, wholly to omit thy morning and evening devotions which if you be forced to make very short, you may supply and lengthen with ejaculations and short retirements in the daytime, in the midst of your employment or of your company.

18. Do not the "work of God negligently" and idly; let not thy heart be upon the world when thy hand is lifted up in prayer; and be sure to prefer an action of religion,



in its place and proper season, before all worldly pleasure, letting secular things, that may be dispensed within themselves, in these circumstances wait upon the other.

19. When the clock strikes or however else you shall measure the day, it is good to say a short ejaculation every hour, that the parts and returns of devotion may be the measure of your time: and do so also in all the breaches of thy sleep; that those spaces which have in them no direct business of the world may be filled with religion.

20. If by thus doing you have not secured your time by an early and forehanded care, yet be sure by a timely diligence to redeem the time; that is, to be pious and religious in such instances in which formerly you have sinned, and to bestow your time especially upon such graces, the contrary whereof you have formerly practiced, doing actions of chastity

and temperance with as great a zeal and earnestness as you did once act your uncleanness.

21. Let him that is most busied set apart some solemn time every year, in which, for the time quitting all worldly business, he may attend wholly to fasting and prayer and the dressing of his soul by confessions, meditations and attendances upon God; that he may make up his accounts, renew his vows, make amends for his carelessness and retire back again, from whence levity and the vanities of the world or the opportunity of temptations or the distraction of secular affairs have carried him.

22. In this we shall be much assisted and we shall find the work more easy if before we sleep every night we examine the actions of the past day with a particular scrutiny, if there have been any extraordinary, as long discourse, a feast, much business, variety of company. If nothing but common hath happened, the less examination will suffice; only let us take care that we sleep not without such a recollection of the actions of the day as may represent anything that is remarkable and great, either to be the matter of sorrow or thanksgiving; for other things a general care is proportionable.

23. Let all these things be done prudently and moderately, not with scruple and vexation. For these are good advantages, but the particulars are not divine commandments, and therefore are to be used as shall be found expedient to everyone's condition.

He is happy that can secure every hour to a sober or a pious employment: but the duty consists not scrupulously in minutes and half-hours, but in greater portions of time; provided that no minute be employed in sin, and the greater portions of our time be spent in sober employment, and all the appointed days and some portions of every day be allowed for religion.

In all the lesser parts of time we are left to our own elections and prudent management, and to the consideration of the great degrees and differences of glory that are laid up in heaven for us, according to the degrees of our care and piety and diligence. ♦ ♦ ♦





DAVID R. ENLOW, Editor

## AT HOME

**Moody Bible Institute seeks another FCC permit:** The Moody Bible Institute has filed an application with the Federal Communications Commission for an FM broadcasting station to be operated in Cleveland, Ohio. The station would have a power of 21,300 watts. The Institute recently applied for a similar station in Chicago.

**Library of Congress acquires historic Russian Bible:** The Library of Congress announced that it has added to its collection a copy of the first complete Bible printed in Russia, in 1581. The Bible was received by exchange with the Lenin State Library in Moscow. Known as the Ostrog Bible, it was printed by Ivan Federov, who in 1564 printed the first book ever published in Moscow, an illuminated copy of the Acts of the Apostles.

**Society distributes 350,000 Scriptures in 1957:** The British and Foreign Bible Society in Canada distributed 350,000 copies of the Bible and Testaments in Canada in 1957, it was announced at Scarborough, Ont. Rev. Kenneth C. McMillan, general secretary, reported that 75,783 of the Scriptures had been distributed free of charge.

## ABROAD

**Reports 2,000 Salvationists active in Red China:** Major Yin Huong-shun, director of the Chinese Salvation Army, said in Peiping that some 2,000 Salvationists are still spreading the gospel in Communist China, but without the traditional brass bands and street corner meetings as in other countries. He said the Army belongs to the Chinese Patriotic Protestant Association, a Communist-sponsored organization.

**Witch hunt against Protestants reported spreading in China:** A witch hunt for so-called rightists in the Protestant churches is spreading throughout Communist China, according to newspapers reaching Hong Kong from the mainland. However, reports in the papers indicate that loyal Chinese Protestants are managing to withstand every attempt to intimidate and brainwash them.

## MISSIONS

**Auca Indian baptized:** Dayuma, the Auca Indian girl who fled from the fierce Ecuador tribe when her father and brother were killed some years ago, was baptized as a Christian believer on April 15 in Wheaton, Ill., by

Dr. V. Raymond Edman. Dr. Edman, formerly a missionary in Ecuador, spoke both Spanish and Quichua during the service. Dayuma is language informant to Rachel Saint, of the Wycliffe Bible Translators, Inc. It was she who taught Miss Saint the small vocabulary of Auca words used by the five Ecuadorian martyrs. A recent contact with three Auca women at a new mission outpost was aided because of the enlarged vocabulary produced by Dayuma and Miss Saint in recent months. Mrs. Betty Elliott, wife of one of the martyrs, is working with the women.

**China Inland missionaries leave for Far East:** A departure ceremony was held in Philadelphia for fourteen new missionaries of the China Inland Mission before they left for the Far East. The missionaries will study native languages and customs for five months in Singapore, after which they will serve in several Far Eastern countries. Conducting the ceremony was Rev. Kenneth T. Gray, of Ivyland, Pa., a veteran missionary in China for the CIM.

## PEOPLE

**Named to head Society's Beirut headquarters:** The appointment of Rev. James A. Weeks as secretary of the Bible Lands Agency, North, of the American Bible Society, with headquarters at Beirut, Lebanon, was announced. Mr. Weeks has been pastor of the First Church of the Nazarene in Fort Wayne, Ind.

## PEOPLE SAY

**Dr. Hans Christian Asmussen, of Kiel, a leading German Lutheran theologian:** "Whoever believes he should give a campaign against the atomic bomb preference over the spiritual duties and tasks of the church must not complain if we understand that he is more concerned about the body than about the soul, more about politics than about the church, more about survival than about the life according to God. Whoever is more afraid of the atomic bomb than of the killing of the soul has already betrayed all articles of faith."

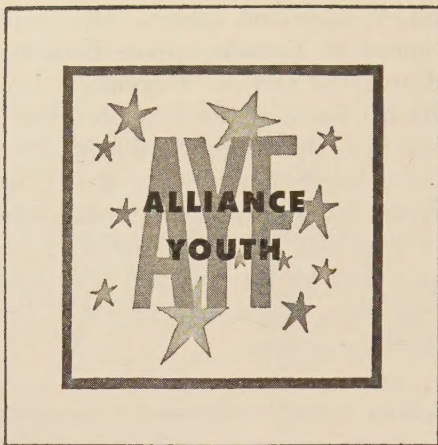
## SIGNS OF THE TIMES

**Square dance aids Protestant pavilion at Brussels Fair:** More than 1,000 young people from nearly 100 Protestant churches in the Washington area gathered at College Park, Md., in the armory of the University of Maryland for a square dance, proceeds from which were donated to construction of the Protestant pavilion at the Brussels International World's Fair.

## THE PRESS

**Rare Luther Bible exhibited at World's Fair:** American visitors to the Brussels World's Fair have been invited to inspect one of the first Martin Luther Bibles, a thick, leather-bound volume with metal clasps. It belongs to J. Kellinckx, Brussels publisher, who said he is considering several offers from American collectors who want to purchase the item.





WELDON B. BLACKFORD, Editor

## Behind the Scenes of AYF

A very large percentage of youth page readers of the *WITNESS* have no idea what is taking place behind the scenes in the National Youth Office.

Many have never had the privilege of visiting the six-story headquarters building of The Christian and Missionary Alliance in the heart of New York City's Times Square area to observe the activity continually in progress. This is a good opportunity to introduce you to some of the things you would see if you made the visit, and to acquaint you with the new objective that is being set by the National Youth Office for 1958.

The headquarters building is located at 260 West 44th Street, and was purchased by Dr. A. B. Simpson, the founder of the Society. Now, however, the old brownstone steps are gone. The entire building has during the years undergone a renovation program made necessary by city regulations. The new elevator (a replacement of the original "pocket-sized" elevator made famous in *Wingspread*) will take you to the fourth floor which houses the offices of the Home Department of our Society. Here you will find Rev. H. E. Nelson, the Home Secretary, his assistant, the Sunday School and Youth Secretaries, and the seven members of the clerical staff.

Down the hall to your right is the office of the National Youth Secretary. Here are the files of all our AYFs and their leaders throughout the United States, Canada and Puer-

to Rico. Here is where programs are planned and contacts are made with all our AYFs.

The office opens at 8:45 A.M. One of the nicest features of the day is right at the start when the entire Home Department staff meets for the reading of the Word and prayer. The day closes at 5:00 P.M. Five days a week, from Monday through Friday, the National Youth Office is at your service.

It is important for AYF leaders to understand that our office is not a department in itself, but functions under the direction of the Home Department, the personnel of which includes the President, the Home Secretary and his assistant, and eight other men. The National Youth Secretary is appointed for a three-year term by the Board of Managers at the recommendation of the Home Department. A budget is set to carry out the program. The Department appoints a Committee on Youth Work which, with the National Youth Secretary, develops special projects and promotes the work under the approval of the Home Department. The Department meets



### Chorus

(To tune of "Christ for Me")

A.Y.F., come to A.Y.F.  
*Learn the paths that your feet should tread,*  
*In your heart hide the Word of God,*  
 A.Y.F., come to A.Y.F.  
*All can share in the blessings there*  
 Come to A.Y.F.

quarterly and reports are received from the Youth Secretary and the Committee on Youth Work.

At present the three men serving with the Secretary on the Committee are Rev. David Clark, chairman of the committee and superintendent of the Central District; Rev. Donald Moreland, Youth Secretary of the Northeastern District; Rev. Donald R. Shepson, pastor of the Avenue Road Church, Toronto, Canada.

We want all our AYFers to know that their program receives the serious thought and prayer of many godly men who are earnestly interested in them and the future of the AYF. How thankful to God we should be for this spiritual background that produces our program.

The 1958 National AYF objective is to build strong district youth offices throughout our Society. All offices have received a full supply of AYF materials and are now ready to serve their local AYFs. These offices are now the distribution centers of all AYF material so that anything you may need relating to your work is now to be received through your district youth office. Support your district youth office with your gifts and prayers. This will be the secret of a strong, united AYF throughout our churches.

When you come to New York City, be sure to visit the headquarters of The Christian and Missionary Alliance and your National Youth Office.

### Ten Rules for Success

#### *in Scripture Memory*

1. Begin early in the day.
2. Carry your verse pack with you at all times.
3. Make use of spare moments.
4. Quote references fore 'n aft.
5. Finish your daily review by bedtime.
6. Quote new verses learned by Saturday night.
7. Insist on word perfection.
8. Select new verses from your own study or reading.
9. Note the verses in their context.
10. Apply memorized verses to your life.—THE NAVIGATORS.

### Order New Program Book

The new AYF program book, *Annual Youth Favorites*, can be ordered from Christian Publications, Inc., Third and Reily Sts., Harrisburg, Pa. \$1.00 each.



# The Second Asia Conference

*Significant advance in the development of the indigenous church in Asia resulted from the conference held two years ago. Here is the story.*

By REV. LOUIS L. KING

WHAT A. B. Simpson called "modernism in missions" was not a deviation from orthodox beliefs. He was warning against the tendency of missions "to build up great institutions and aim slowly to spread . . . the principles of Christianity and gradually lead (people) to the gospel."

Yet for the first forty years missionaries sent by this Society generally did as others were doing and yielded to the pressure of apparent necessity. They built chapels in some fields, opened orphanages, boarding and industrial schools, and established farm colonies. They paid the salaries of national pastors, evangelists and Bible women with funds from the homeland. They assumed full responsibility for advancing the gospel. What the believers should be doing the Mission was doing for them. Instead of the church expanding spontaneously, according to the scriptural pattern, its members got the impression that witnessing should be done only by paid agents.

Money was not available for pioneering. Instead of enlarging Bible training schools and adequately supporting specialized ministries such as the producing of spiritual literature, the Mission was trying to main-

tain what had been gained earlier.

Dissatisfied with the results of this practice, missionaries appealed for an official statement of policy by the Society. This was formulated and adopted in 1927. But the mere statement of an approved ideal was not enough to extricate from the toils of custom and habit even those most heartily in favor. In many cases missionaries assented to the policy but felt that it was too radical to be instituted at once.

The progress was much too slow. Something else had to be done. Accordingly in recent years missionaries on furlough met in conference with the Foreign Department at the time of the General Council. These sessions proved to be a valuable means of strengthening determination to put into effect the policy to which the Mission had committed itself. The next logical step was to arrange conferences with national church leaders, and in October, 1955, the first Asia conference met in Bangkok, Thailand.

The distinguishing feature of this conference was the leadership in discussion taken by delegates from countries where the program of self-

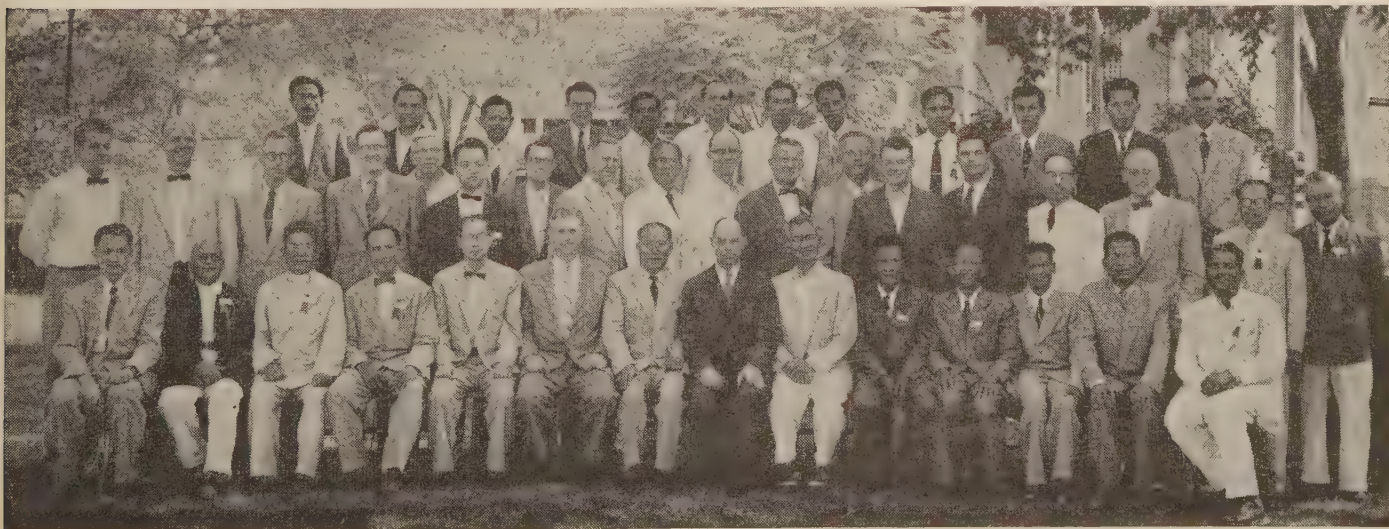
support and self-government was making the greatest advance. The glowing testimonies of these men made a profound impression on their fellow delegates who had considered the indigenous policy impractical or premature in their areas.

Within a year after the Bangkok conference 251 churches voluntarily went off Mission subsidy. They began to support their pastors from their own tithes and offerings. It was a glorious experience and was attended with spiritual quickening. The Holy Spirit had greater freedom to work among them as they obeyed the Word of God.

The results of the conference in Bangkok were so encouraging that another such conference was planned for January of this year. In some places serious problems had arisen which could best be dealt with in a gathering of this kind. The meeting place was Saigon, Viet Nam.

The first conference had been held in relative obscurity in the home of the American Bible Society in Bangkok. The conference in Saigon began with a flourish. Each delegation was met at the airport by church leaders and was presented with a bouquet of flowers. The newspapers and radio newscasts publicized the meetings.

*Forty-three delegates representing eleven countries attended the second Asia conference held in January in Viet Nam*





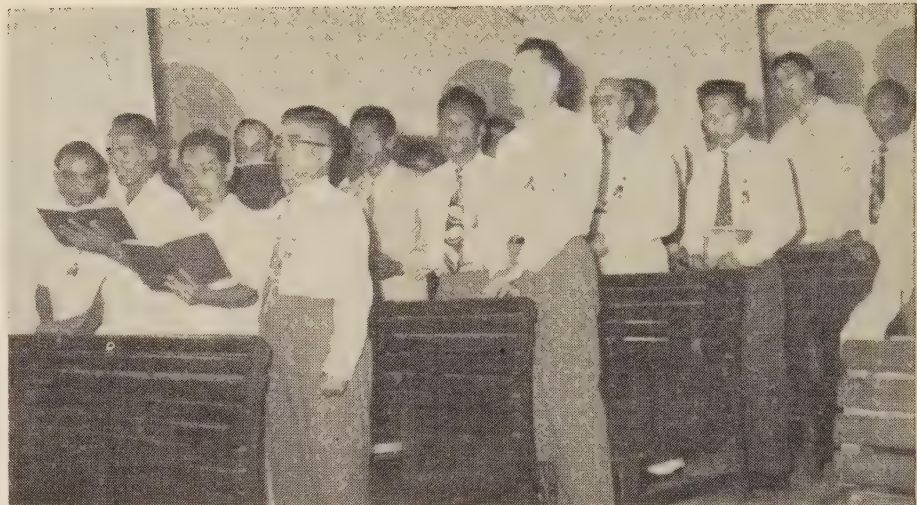
The opening ceremony was filmed for newsreel release. The president of Viet Nam, Ngo Dinh Diem, sent a letter of greeting.

At Bangkok there were sixteen national church leaders who wrestled with the basic problem of self-support, self-propagation and self-government. At Saigon the majority of the forty-three national delegates, having accepted the indigenous policy as proper and fitting, showed commendable strength and maturity. In some instances remarkable progress in church development had been achieved. Particularly notable were the reports from Viet Nam, the Philippine Islands, the Marathi Synod of India, and Thailand.

In 1927 the church in Viet Nam became self-governing and did amazingly well until the end of World War II. For Viet Nam, however, war continued between the French and Viet Minh until 1954. During this latter war period the country was devastated, churches and parsonages destroyed, and the people scattered. Almost everything was disrupted. During this period the Mission endeavored to help rebuild some of the churches and parsonages. Some of the pastors were subsidized in order to give them a living wage until the country returned to normal. But as the pastors began to get financial help they wanted more.

At the time of the Bangkok Conference forty-two of the Vietnamese churches were receiving Mission subsidy amounting to approximately US \$12,000 annually. But one year after the Bangkok conference all churches had become self-supporting and Rev. Le-van-Thai, president, stated that church and Mission relationship had improved. Further, eight new churches were established in 1957 as a result of witnessing groups, and Christians have been gathered in twelve other places. Of the 120 pastors, only one supplements his support by secular work. The Vietnamese church took the initiative in giving up Mission subsidy and in the development of self-support in the churches. It has helped immeasurably in strengthening the spiritual life and the witnessing zeal of the church.

In Thailand mission work by the



*Delegates were seated in language groups and heard discussions simultaneously translated. Shown above are delegates from Indonesia (first row), Cambodia (second row), Laos (third) and Tribes of Viet Nam (fourth row). Nine languages were spoken by delegates.*

Alliance began in 1929. After twenty-three years the Mission was paying 90 per cent of the salaries of all pastors and evangelists. Beginning in 1951 the Mission took steps to make the church self-supporting, self-governing and self-propagating. The subsidy was gradually removed until all workers were off Mission pay. However, the pastors did not like the new policy. They wanted the security of Mission pay and unspiritual attitudes were manifested. Some left the Lord's work for secular employment. Three joined the Jehovah's Witnesses.

In 1952 the Thailand Mission had on the payroll forty-five evangelists, pastors, colporteurs and Bible women. During the next four years there were eighteen churches established. By the end of 1955 all Mission-paid workers in these categories had been eliminated. During 1956 and 1957 the work was carried on without any of these workers being paid by the Mission. In these two years, moreover, fourteen churches were established and four more groups are now ready to be organized. The Christians themselves have done the work. The report of their method and zeal is fascinating.

The story of the Philippine church and its progress was an encouragement to all the delegates. This field at one time was so beset with problems the Board of Managers discussed the advisability of closing it. Gradually, however, through the 1930's a change began. Finally in 1947 The Christian and Missionary

Alliance of the Philippines was established. The constitution was written by the nationals themselves. It is remarkably short and specifically sets forth the indigenous nature of their church. The Mission henceforth should not direct the churches' affairs. Mission subsidy for churches or pastors was ruled out. Only one missionary could attend their annual conference and that by invitation as an observer and fraternal delegate; he could not vote. That was in 1947. In 1948 there were twenty-six churches in the organization. Today there are over 450.

The report from the Philippine church to the conference mentioned that the pastors are helped by 248 laymen. These lay preachers are organized and trained as Christian witnesses. Six regional laymen's institutes are held. In these, for a full week every third month for two years, the members of the organization study. There are courses in Bible, teaching methods, evangelism, literacy, Scripture memorization and the analysis of false cults.

These laymen receive no salary. Each is required to conduct weekly Sunday services and midweek prayer meetings, in addition to attending the Lay Preachers Institute each quarter for two years, in order to maintain his official status. These men are giving great assistance in opening new churches. It is customary for them to raise up a company of believers and lead them until there are sufficient members to support a trained pastor.



Rev. Florentino de Jesus, president of the church, stated that during 1957 fifty-seven new churches were built without Mission aid. Fifty churches had made missionary pledges. During 1957 one church gave US \$1,500. The Zamboanga City church contributed US \$2,625.

Other high lights of the Philippines report were: One hundred and twenty students without subsidy or scholarship are attending the Ebenezer Bible Institute. High school graduation is the entrance requirement in addition to a stiff entrance examination. One hundred and twenty-five churches held three- to seven-day Bible conferences. Nine youth conferences of three to five days' duration are held annually. The 510 Sunday schools have 27,000 students enrolled.

The report of the progress toward attaining self-support in the Marathi field in India also proved most interesting. Pastor R. P. Chavan, moderator of the Marathi Synod, said that in the initial stages of the work, begun in 1887, missionaries directed the work and national workers, and the Mission met all the expenses. Later evangelists and pastors were trained. However, the salaries and appointments were made entirely by the Mission and the Mission had full control of the work. In 1930 a constitution was prepared for the churches. Still in the long period of seventy years the churches gave only 10 per cent of

the total income for their work.

It was at the first Asia conference that Pastor Chavan felt great shame about the condition of the Indian church. He discovered it was less developed than the churches of other countries, and that despite higher educational advantages and foreign funds.

Upon returning to India he persuaded the pastors to request that Mission subsidies be cut by 20 per cent each year. By May, 1960, the Mission will no longer subsidize the church in any of its activities. The church responded wonderfully well and the contributions have risen in exact proportion to the amounts cut. There has been no lack.

Throughout the conference the national delegates did most of the talking, and their discussion of church matters showed maturity and spiritual insight.

At one of the sessions Mr. Ooe (Japan), Mr. Potu (Indonesia) and Mr. Huyen (Viet Nam) by request of the Foreign Department presented papers on the missionary in his relation to the national church. In a loving and gracious manner some of the things disclosed were:

1. A missionary must be melted and molded into the life of the country. "Ye are the salt of the earth," said our Lord. If salt is to have the desired effect, it must melt and lose its form.

2. The missionary should master the language as soon as possible.

When he has mastered the language he has mastered the philosophy of the people.

3. The missionary should not bring his customs as they are in America and impose them on the nationals.

The conference came to an end in a blaze of glory, the last service being quite unusual. Never before had there been an occasion when the converts of our missionary efforts put on a missionary platform meeting, and that far removed from their own country.

The setting was the big Saigon Central Church. About 1,000 people crowded it to capacity and the sidewalks outside were filled. All the delegates were seated on the platform—the three from Japan in their kimonos; the India delegation in turbans and five yards of cloth draped around their waists; an Indonesian in his colorful, wrap-around skirt; the Vietnamese in their dignified, high-necked black coats and neat black hats, the Filipinos with embroidered shirts.

From the very beginning the audience manifested the keenest interest. The mighty lifting of the hymn "Jesus Saves" with the mingling of many languages opened the service. Prayer was offered in a Filipino dialect; the doxology was sung in unison by the delegates, each in his own language; the Scripture lesson—just one verse, John 3:16—was first sung by the Japanese group to an intriguing tune, and then spoken in Marathi, Indonesian, Cambodian and a tribal Filipino language.

There were several musical numbers of good quality. The Indonesian quintette, however, with a lift and a lilt, captured the hearts of all with three selections, the last being "All Hail the Power of Jesus' Name." Just before the Foreign Secretary's sermon Pastor Ha, of Viet Nam, sang "Jesus May Come Today."

The missionary address, entitled "Today's World and the Great Commission," only tended to increase the already intense spiritual emotion pervading the gathering. When the peroration was reached, all of the delegates spontaneously and in unison shouted a threefold "Hallelujah!"

And that one so-expressive word and dramatic shout really sums up the conference.

*Rev. Le-van-Thai (right), president of the Evangelical Church of Viet Nam, welcomed the delegates, with Rev. P. E. Carlson translating into English. Problems were discussed freely, and a spirit of love and oneness in Christ prevailed throughout the week's sessions.*





## THE GROWING SUNDAY SCHOOL

MAVIS L. ANDERSON, Editor

### The Adult Challenge

For years Sunday school leaders have contended that if we reach the children we will then win the parents. But do we? Or is the phrase, "Lay your hand upon the head of a child and you lay it on the heart of a parent" just a beautiful saying on which we have built a philosophy of Sunday school work? What answer do we have to the obvious fact that only a very small percentage of children are ever held in Sunday school past the Junior age unless their parents have already been won?

Perhaps it is time for us to stop long enough to evaluate honestly our program and its results.

Even the often repeated slogan, "The Sunday school of today is the church of tomorrow" (presupposing, as it does, that we are thinking of children), is subject to grave doubt. Is it not rather true that the future of our church and of our country depends under God upon stalwart Christian homes and consecrated Christian families? Has the Sunday school met this challenge?

A survey of the average community will reveal that 80 to 90 per cent of the adults do not attend any Sunday school.

Why not?

A few years ago we might have said that the basic reason is that the average adult considers school is for children and he has "graduated." Nearly everyone will agree that this reasoning is no longer valid.

This is a day when secular adult education is sweeping the nation. A news item says, "Among the 3,000,000 adults going back to school are many people past the half-century mark. Many schools, espe-

cially those of higher learning, have made special attempts to interest older citizens. Boston University announced a plan of retirement scholarships whereby any person sixty-five years of age or older could enroll, without charge, for courses in the evening division. Senior students are regular in attendance. Ages vary from sixty-five to seventy-eight."

Is it not time for the Sunday school to wake up to its challenge to enroll adults in the study of the Word of God?

The forward-moving school of 1958 recognizes that with the increased emphasis on adult education there is a ready appeal to men and women to enroll for the study of the Book of books. The alert school sees in the adult department greater potential than in all other departments combined. With the increased life expectancy there are more adults to enroll. Indeed, the adult department will comprise 50 to 60 per cent of the total enrollment.

The teacher of the adult class of a few years ago was more of a preacher than a teacher. In many cases the chief emphasis was on the

size of the class. Many of these teachers set out to build little empires of their own. Only a few such classes remain today and they are taught by people who are living in the past. Today we seek to have small adult classes which will enable the teacher to become a real teacher in the truest sense of the word. It is interesting to note that Jesus did not call five hundred to be His disciples. When He chose a group to train and carry on His work He called only twelve people.

To serve as a teacher of adults is one of the most wonderful opportunities in the world. To you is entrusted the privilege of guiding, molding and directing the lives of men and women who exert a strong influence not only in the home, but in the community and the church. Your goal is to lead men and women into such vital experience with Jesus Christ as will result in dynamic Christian living.

Do you have teachers who know how to lead the class in Bible study? Do you have enough classes to interest all ages of men and women? Are your classes organized for greater ministry and outreach? Is your adult department reaching the church membership? the parents of children? the unsaved husbands and wives of your members? Do your adult classes contact all visitors who attend church services? Have you realized the great force the adult department could be in the work of the church?

Why not take an honest inventory now and plan for definite action to challenge every adult in the study of the Word?

✍ Write for the Adult Bulletin: National Sunday School Office, 260 West 44th St., New York 36, N. Y.

### How Can We Interest Parents?

TRY THESE SUGGESTIONS:

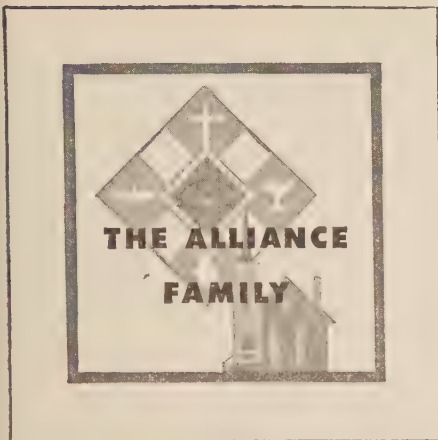
1. *List the names of unreached parents. Distribute these lists to those who are willing to pray daily for their salvation.*

2. *Keep up consistent visitation—absentee calls when children miss Sunday school; prospect visitation by members of the adult classes where parents should be enrolled; informal calls, for no special purpose except to let them know you are interested in them!*

3. *Include in your Sunday school calendar parent-teacher meetings, mothers' meetings, father and son banquets, family day.*

4. *Use direct mail—letters to parents concerning the work of the department in which their child is enrolled; letter from the class in which parents should be enrolled; invitation to programs and special events.*





CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

### To the Fields

Miss Margaret Kemp sailed from New York April 16, returning to Indonesia for her fifth term of service. She first went to the field in 1931.



Miss M. Kemp  
Indonesia

### On Furlough

Rev. and Mrs. Ralph L. Emery arrived in Miami April 4 from Ecuador on early furlough because of Mr. Emery's health.

Rev. and Mrs. Donald C. Gibbons and daughters, Kathleen and Joyce, arrived in Seattle April 4 from New Guinea.

Rev. and Mrs. R. M. Landis arrived in San Francisco April 5 from the Philippines. Mr. Landis has been the field chairman.

Rev. and Mrs. B. R. Houck and children, Ruth and Kathleen, arrived in Los Angeles April 16 from Viet Nam.

Misses Helen Geisinger and Agnes Kerr arrived in New York April 17 from the Tribes of Viet Nam field.

Miss Blanche E. Palmer arrived in San Francisco April 22 from the Philippines.

### The New Generation

To Rev. and Mrs. Howard W. Bedell, South Holland, Ill., a son, John Frederick, on March 9.

To Rev. and Mrs. N. R. Cairl, Wheeling, W. Va., a daughter, Glenna Jean, on March 28.

To Rev. and Mrs. R. T. Henry, Viet Nam, a daughter, Lynda Lee, on April 2.

### With the Lord

Mrs. Charles Collins went to be with the Lord on March 9 after an illness of more than a year. She faithfully attended the Park Street Alliance Church at Peterborough, Ont., for many years. Her pastor, Rev. F. J. Sauvé, stated, "She faithfully attended

the prayer meetings as well as the Sunday services and was an inspiration to many." Among other survivors is a son, Rev. Harold Collins, a missionary under the Alliance in Viet Nam.

Mrs. Hazel B. Haviland went to be with the Lord on April 9 in Elizabeth, N. J. She had served with her husband, the late Rev. Frank M. Haviland, in churches in Brooklyn, N. Y., and Cranford and Elizabeth, N. J. After her husband's death in 1948 she continued her service for the Lord as a loyal member of the Elizabeth church. She is survived by two brothers and a sister.

Mrs. Nathan Bailey, Sr., of Wilmington, Del., went to be with the Lord on April 7. She is survived by Rev. Richard W. Bailey, Brockton, Mass.; Mrs. S. W. McGarvey, Lancaster, Pa.; Mrs. S. L. Frankel and Mrs. C. B. Shinn, of Wilmington; Rev. Thomas P. Bailey, Nyack, N. Y.; Miss Anita M. Bailey, New York City, and Rev. Nathan Bailey, Jr., of Toronto, Canada.

Earl B. Marshall, sixty-five, went to be with the Lord on March 8 after a long illness in his residence at Fayette City, Pa. He was a charter member of the Brownstown Christian and Missionary Alliance Church, Fayette City. Following the death of his eldest son, Jack B. Marshall, who was pastor of two Alliance churches, Mr. Marshall felt called of God to enter the ministry. He served congregations at Shreveport, La., Pettigrew, Ark., and Braznell, Pa., and had a part in founding the Brownstown church. He is survived by his wife, Anna Marshall; one son, Earl Neil Marshall, and two daughters, Mrs. R. H. Yates, Alexandria, Va., and Mrs. L. Dale Patterson, of Monongahela, Pa.

### Central Ohio Prayer Bands Meet

The women of the Mt. Vernon, Ohio, Alliance Church entertained the Central Ohio District women's prayer bands for their spring rally on March 20. Ninety-seven women represented eleven Alliance churches. Mrs. Edward Jacober, of India, was the speaker.

### Women Meet at Logansport, Ind.

The women of the Broadway Alliance Church, Logansport, Ind., were hostesses to the area rally of women's prayer bands on March 20 with eight churches sending seventy-eight delegates for the occasion. Mrs. W. W. Kerr, of Thailand, was the speaker.

### Attendance Records Broken

Rev. Merle F. Gifford, pastor of the Gringo Christian and Missionary Alliance Church, Aliquippa, Pa., writes that attendance records were broken during recent meetings held with Rev. William H. Lewellen, evangelist. At least two persons professed salvation, several were reclaimed and others received physical healing from the Lord. A baby who had never been able to digest food properly was miraculously healed after being anointed.

### Special Notice

Delegates using tape recorders at the General Council are requested to contact Rev. C. R. Thomas immediately upon arrival in Winnipeg in order to learn of local arrangements.



### Stoney Creek Church Dedicated

Rev. Nathan Bailey officiated at the dedication of the new Christian and Missionary Alliance Church in Stoney Creek, Ont., in February.

This new work was born through the vision of the members of the Delta Tabernacle in Hamilton as they saw the need of this rapidly growing community. A number of them were released from the larger work to form the nucleus for the new congregation and Rev. L. Jay Mapstone, then assistant pastor at the Tabernacle, was also released to serve the new flock. Wednesday night prayer meetings were begun in October, 1955, and Sunday night services on March 4, 1956. On June 4 of that year an afternoon Sunday school was organized. A full schedule of services began in January of this year. The present building is designed for later conversion into a parsonage. It accommodates about 120 persons.

Following the dedication services Rev. William Newell, of Oshawa, Ont., conducted a week of special services which were accompanied by the presence and blessing of God. The church recently pledged \$850 at its second missionary convention.

## Missionary Treasury

\* \* \* \* \*

March 1958

General Fund ..... \$234,507.02  
Designated Specials ..... 33,713.88

During the first three months of 1958 the General Fund income totaled \$863,178.25, an increase of \$54,028.44 or 6.7 per cent above that received for the same period in 1957. While we surely praise God for this increase, it must be noted that this income was \$37,000 short of that needed to meet our budget.

Please continue to pray that there may be sufficient funds for full allowances and the advance of new missionaries to the fields.

Gifts for the month of March are covered by our receipts Nos. 3195-4662 and 304-439. If you failed to receive a receipt for your contributions, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd Street, New York, New York.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th Street, New York 36, New York.

*Bernard S. King*  
Treasurer.



## Sunday

MATTHEW 10:11-42 (verse 16).

We are not going forth to be received with open arms by our generation and to see a golden millennium arise around us during the present order of things. Rather there will be "a little flock" of humble and separated men and women following still "without the camp" the lowly Nazarene, while the spirit of the age pursues its earthly aims and is satisfied with its own resources, hopes and destinies.—A. B. SIMPSON.

## Monday

EXODUS 35:22-35 (verse 35).

Here is a big drop of comfort for the people who do what is called "behind-the-scenes" work. . . . It shows that God as distinctly endues them with His Spirit to do such work for Him as He does others to fill the priestly offices. . . . But to appropriate God's power to do everyday hand and head work for Him we need to seek His face continually, humbly, fervently. If "he that trusteth in his own heart is a fool," much more is he that trusts his own intellect or sense to do God's work acceptably.—S. L. BRENGLÉ.

## Tuesday

PSALM 18 (verse 6).

Oh! how true is that saying that "Faith is safe when in danger and in danger when secure; and prayer is fervent in straits, but in joyful and prosperous circumstances, if not quite cold and dead, is at least lukewarm." Oh, happy straits, if they hinder the mind from flowing forth upon earthly objects and mingling itself with the mire, if rather they favor our correspondence with heaven and quicken our love to celestial objects."—ROBERT LEIGHTON.

## Wednesday

MATTHEW 5:13-30 (verse 14).

*Only a light went out,  
Nobody saw it go;  
But a ship went down and a crew was lost  
Because it happened so.*

*Only a light went out;  
My brother, was it yours?  
God needs your light in the gospel fight,  
So keep it burning bright.*  
—AUTHOR UNKNOWN.

## Thursday

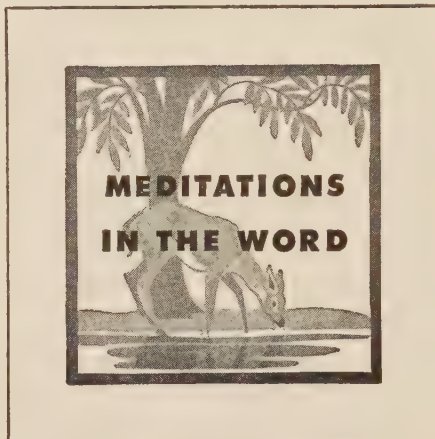
GENESIS 10:15-32 (verse 32).

From one man who "walked with God" there sprang up all the families of earth. This record which God gives is one of purely natural lineage, but when the books are opened it will be found that equally true is it in the spiritual realm: one child of God who walks with Him in obedience and faith will have spiritual descendants from all corners of the earth through his prayers, gifts and personal witnessing. What an incentive now to wholly walk with God and by consecrated endeavor help swell the multitude which will glorify Him forever!—PAMELL.

## Friday

LUKE 10:1-24 (verse 2).

Most likely we never went to a missionary meeting in our lives but what we were told to pray for the work. We are quite used to it; we take it as a matter of course and as the right and proper thing to be said. Nobody disputes for an instant that it is a Christian duty. But—*are we doing it?* . . . It is clearly a real obligation upon us, upon you and me, to obey this commandment.—FRANCES RIDLEY HAVERGAL.



Edited by EDITH M. BEYERLE

## Saturday

2 TIMOTHY 3 (verse 12).

The Bible does not mock the anguish-bitten soul by telling it that the Christian cannot experience unhappiness or disappointment, or by telling it that it has no business to be wretched. The followers of the righteous Jesus are told distinctly that there are afflictions for them, and that these afflictions are many. So in drawing up an inventory of what belongs to them they may put down many afflictions. These are a part of their property.—GEORGE BOWEN.

## Sunday

MATTHEW 11:1-19 (verse 16).

"Whereunto shall I liken this generation? It is like unto children." . . . Jesus means that the ministry of John with its solemn message of repentance has not really brought them to repentance, and that His ministry, so different with its words of joy and hope, has likewise failed to evoke any real response from the heart of the nation. Israel refused the message of her God, and rejected John and Jesus too. . . . Let not the modern hearer of the gospel forget.—A. B. SIMPSON.

## Monday

ACTS 2:1-12 (verse 3).

Religion has never, in any period, sustained itself except by the instrumentality of the tongue of fire. Only where some men, more or less imbued with this primitive power, have spoken the words of the Lord, not with "the words which man's wisdom teacheth, but which the Holy Ghost teacheth," have sinners been converted and saints prompted to a saintlier walk.—WILLIAM ARTHUR.

## Tuesday

PSALM 19 (verse 12).

Who can tell how oft he offendeth? No man. The hairs of man's head may be told, . . . but no arithmetic can number our sins. Before we can recount a thousand we shall commit ten thousand more; and so rather multiply by addition than divide my subtraction; there is no possibility of numeration. Like Hydra's head, while we are cutting off twenty by repentance we find a hundred more grown up.—THOMAS ADAMS.

## Wednesday

GALATIANS 1 (verse 17).

*Sometimes our Lord doth want to draw us nearer,  
And so with bands of seeming loss and pain  
He binds our hearts to His, and groweth dearer  
Than any earthly love or longed-for gain.  
He gives to us His own deep consolation,  
So that, though friends forsake us, we can stand  
Rejoicing in our very isolation,  
Since He dwells with us in a hostile land.*

—M. G. GILSBEE.

## Thursday

GENESIS 11:1-9 (verse 8).

The very thing rebellious man did not want, and did everything in his power to avoid, came upon him by divine decree and action. Man cannot outwit God by so-called building of cities and towns—following his own willful devices. This is a truth it would be well for God's children to remember, too, when they endeavor by self-effort to make names for themselves and forget that they are here to glorify God alone by doing His will.—PAMELL.

## Friday

1 CORINTHIANS 16 (verse 2).

There is no truly Christian man who keeps an unconverted pocketbook. God's universal law of unselfish service is as supreme in the domain of material possessions—in the realm of that wealth which extends a man's power "to bring things to pass"—as it is in any other department of man's possible efforts. The unvarying law of God, which attaches an obligation to every opportunity and places a duty over against every right, makes no exception of wealth with its vast powers of service.—MERRILL E. GATES.

## Saturday

ROMANS 1:1-23 (verse 9).

It was only when Luther could say, "Martin Luther does not live here; Jesus Christ lives here," that God could use Luther. And it was only as Paul could say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me," that Paul could be used of God. We cannot truly say "whom I serve" until we have said "whose I am."—B. FAY MILLS.



## SUNDAY SCHOOL LESSON—MAY 18, 1958

## God's People Tested

Numbers 13:30-14:3, 19-24

DEVOTIONAL READING—Hebrews 3:5-19

GOLDEN TEXT—"Wherefore (as the Holy Ghost saith, to day if ye will hear his voice, harden not your hearts, as in . . . the day of temptation in the wilderness."—HEBREWS 3:7, 8.


**THE TEACHER**

## BACKGROUND AND LESSON ORIENTATION

Every obstacle that lay before the people of Israel was insignificant in comparison with the resistance of Pharaoh or the formidable barrier of the Red Sea. The reasons the report of Caleb and Joshua was not received seem to us to be excuses. Despair was the prevailing state of mind. Some of the people were even ready to choose another leader and return to Egypt. Many were just waiting for Moses to do something (as it seems he had always done). But to think that any would prefer wilderness to conquest seems tragic. Does not the presence of faith in the hearts of some of them indicate that there could have been faith in the hearts of them all? If there were any Calebs and Joshuas there should have been many of them.

## SIMPLIFIED OUTLINE

1. *The Contagion of Unbelief*—Numbers 13:30-33.
2. *The Fruits of Unbelief*—Numbers 14:1-3.
3. *The Judgment of Unbelief*—Numbers 14:19-24.

## KEY WORD ANALYSIS

(1) "We are well able" (13:30). This strong confidence was based upon the promise of God in 14:24. Experience had molded faith into the spirit of Caleb and Joshua. The key is: he "hath followed me fully." Caleb had his eyes open to what was going on. Miracle after miracle had taught him that God was equal to any situation.

(2) "Stronger than we" (13:31) is the opposite of the above expression. They had not had their eyes opened to the meaning of the miraculous. They were looking at obstacles from the human point of view. The enemy was of great stature. Were they bigger than God? What about the Amalekites, the Red Sea, Pharaoh? God holds men responsible for light.

## COMMENTARY ON THE PRINTED TEXT

1. *The Contagion of Unbelief*

Caleb was a man of natural leadership. He stood by and listened as the unfaithful spies brought a report which undermined the confidence of the people. He had not once doubted the ability of the people to possess the land. Since he realized that continued discussion would only further undermine their faith, he wanted immediate action. It was a matter of obedience to God; no discussion was necessary. Caleb had seen too much from his heart to give way to the arguments of his senses.

Although the majority opinion usually prevails it is not always right. History writes a sad record of right being overwhelmed by numbers. Faith is grounded in the will of God—not in majority opinion. Mark well that the record of the Bible brands the majority report here as evil. It embraced none of the lessons which the wilderness had taught. Even self-depreciation is not a proper counteraction of unbelief. Such a substitute for humility is obnoxious.

2. *The Fruits of Unbelief*

The contagion of unbelief that swept through the camp brought forth the fruit of despair. The people who should have gone to sleep that night with the anticipation of conquest to begin the next day actually cried themselves into troubled sleep. They had so thoroughly forgotten God and His power that they murmured against His servants; murmuring brought on anger, anger brought about an organized rebellion. How vivid the imagination of unbelief! Would God abandon His elect family to the sword? Would He turn their wives and children over to Canaanitish slavery? Why do the tests of life make us imagine that it would be better to turn back to the world? It would be interesting to know just what the people expected Moses and Aaron to do at this point.

3. *The Judgment of Unbelief*

Joshua delivered his mighty appeal to the people with little response except resentment. The faithful would have been crushed beneath a shower of stones had not God intervened. God in wrath spoke to Moses of His dis-

pleasure at this display of doubt. He actually offered the opportunity to Moses to raise up a new generation unto himself. This must be understood as a great test for Moses. It would have been easy for him to have taken God up on the suggestion but it would have been tragically contrary to God's original and intended purpose. It would have been ruinous to the character of Moses.

Moses is never pictured any greater than at this moment when he interceded for the rebellious race. The test to which God subjected His man found him far more steadfast in nature than the people he was called upon to lead. God granted to the people forgiveness, and one can sense the good pleasure that God had in His faithful servant.

God then announced that His glory should fill the earth in spite of the unfaithful people. Verse 21 constitutes pure Messianic prophecy. Although He continued His purpose, the present generation would feel the judgment of punishment for their unbelief. History shows us that elective mercy is far better than total justice.

## HELPFUL HINTS FOR LESSON PREPARATION

This lesson serves as a fine vehicle to examine the contagion, the fruits and the judgments of unbelief. Faith and obedience are elements of the same quality. The issue was and

still is simple: Are the people going forward in obedience or are they going to stagnate in the wilderness? Unbelief looks at facts and wavers; faith laughs at impossibilities and cries "It shall be done."



## SUNDAY SCHOOL LESSON—MAY 25, 1958

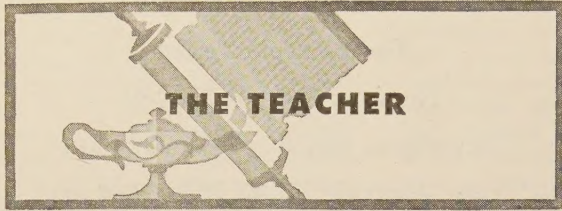
## Living by God's Law

Deuteronomy 6:1-3; 11:18-21, 26-28

DEVOTIONAL READING—Deuteronomy 30:15-20

GOLDEN TEXT—"Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

DEUTERONOMY 6:4, 5.



## BACKGROUND AND LESSON ORIENTATION

The Book of Deuteronomy is the second (*deutero*) law (*nomos*). It is herein that we find the spirit of the Law and its spiritual application. Although the Law was never intended to be man's saviour, it did have the quality of testing man's obedience and love for God. Its limitation was not in its nature but in the nature of mankind. Yet the attempt of the person who loved God and desired to please Him was counted for righteousness (Deut. 6:25). Such righteousness flowed from fear of God and a holy desire to obey Him. Israel did have her holy men. Faith is the constant ingredient of the life which God honors. In this lesson we hear Moses charge the Israelites to teach and practice the commandments of God. Israel's teaching mission is the heart of the lesson.

## SIMPLIFIED OUTLINE

1. *Obedience Brings Prosperity*—Deuteronomy 6:1-3.
2. *The Primacy of the Law*—Deuteronomy 11:18-21.
3. *A Solemn Alternative*—Deuteronomy 11:26-28.

## KEY WORD ANALYSIS

"Bind them . . . frontlets" (11:18). This is a good illustration of the tendency to become ritualistic in religion. The spirit of the passage indicates that this admonition was highly figurative. To the man who loved the Law it meant that his hands and mind should be employed constantly for the glory of God. The Jews soon began to place

more emphasis on the symbolism than upon the facts it typified. In small containers they nailed copies of the Law on their door frames. When their sons were initiated into adulthood they bound the Law upon their forearm. Women wore between their eyes dangling charms with portions of the Law upon them. Thus the tendency to conform to outward symbol was asserted.

## COMMENTARY ON THE PRINTED TEXT

1. *Obedience Brings Prosperity*

Moses set forth the principles by which God would govern His dealing with His elect. They are timeless in their application, and are to be fully obeyed. In the promised land Israel was to be a theocracy. The fear of God was to motivate them. Fear is in essence the will to obey. When a man reaches the moral plane where he no longer feels that obedience to God is necessary he has lost his fear of God. Furthermore, there is the constant obligation to transmit these principles in precept and practice from generation to generation. They would be the key to Israel's prosperity.

The observance of God's revealed will constitutes pure religion. In short, Israel was a chosen nation under God and every element of her life was related to her calling.

2. *The Primacy of the Law*

God's Word was to have the central place in their thoughts. This elect people was to teach, speak, discuss and meditate with the Law as the core.

This shows the value which God placed upon His Word. Men who have given a lifetime of study to God's Word still bow before its fathomless truth and admit that they have only touched the surface.

God's will was to consume the Chosen People. They were taught that living the Law was more important than merely discussing it or displaying it prominently. Since God's Word is the revelation of His own nature and the spirit and environment of His dwelling place, earth should become a place in which we learn to environ ourselves with the nature and will of the truth taught us therein. When this is undertaken with a whole heart, heaven coöperates and its atmosphere prevails among us. "Days of heaven on earth" is more than a sentimental concept.

3. *A Solemn Alternative*

Moses as God's representative laid before Israel a solemn alternative. This was an hour they could never forget. It was made permanent by writing it. This was to be Moses' great heritage for the people, and it would be bind-

ing. This was a great day of witness. The individual responsibility as well as the national obligation was made clear.

The witness of history is the corroboration of the principle involved. God has never wavered from this principle in His dealing with Israel or with us. Those who disregard the spirit of the Law through a perverted idea of grace are doing so to their own destruction. The same truth which God ordained for blessing can become a curse. It is God's highest will to bless His people and bless them He will; but when His Law is disregarded it is His will to judge and judge He will.

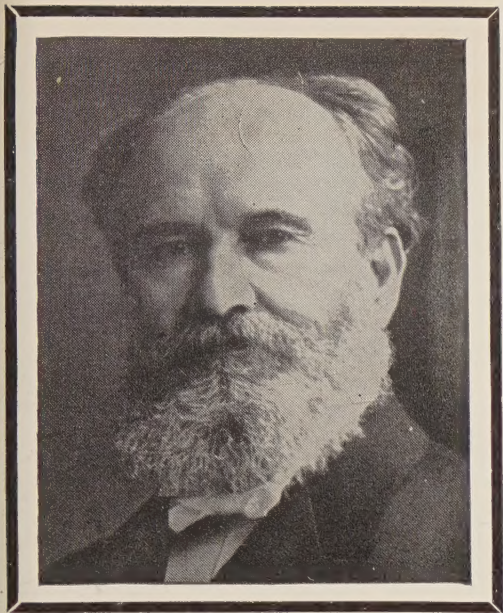
Bear in mind that the besetting sin of Israel was unbelief. This led to an instability of ethics and ultimately to the opiate of idolatry. When this happened God withdrew His covenant protection and she found herself in the fire of divine judgment. This simple principle is one that is easily overlooked. Grace does not imply immunity from judgment but rather a way of victory over the sin which brings judgment.

## HELPFUL HINTS FOR LESSON PREPARATION

It would be profitable to teacher and student to go through this lesson and make his own list of principles which God gave His people through Moses. The following questions

might be helpful: Does God still honor these principles in this day of grace? Has the Decalogue ever been abrogated? Does grace do away with Law or simply fulfill its demand in us? The answers will help clarify a confused issue.





# MEET THE *Founder*

## OF THE Christian and Missionary Alliance DR. A. B. SIMPSON

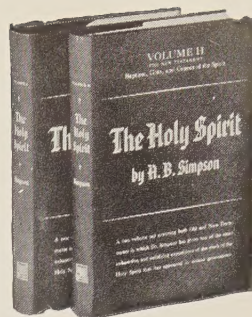
In the year 1887 a mighty missionary movement was born, for in that year it pleased the Lord to raise up Albert B. Simpson as organizer and leader of a small group of interested souls—souls who longed to see Christ brought

to the nations. Little did he realize at the time that from this band of consecrated souls should blossom forth one of the mightiest missionary forces since the day of the Apostle Paul. Today after 71 years of expansion and growth the Christian and Missionary Alliance has over 800 missionaries on foreign soil and over 1,500 Christian workers laboring at home, and its 58,000 members contribute over \$50.00 per person per year to the cause of foreign missions.

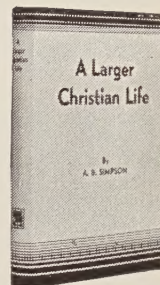
Dr. Albert Simpson was born in Bayview, Prince Edward Island, Canada, December 15, 1843. Reared by deeply religious Scottish parents, it is not strange that by the age of ten he already had a secret yearning to become a minister. He began his studies even before he was converted but one day he read in an old musty volume, "The first good work you will ever perform is to believe on the Lord Jesus Christ. Until you do this, all your works, prayers, tears, and good resolutions are vain. To believe on the Lord Jesus Christ is to believe that He saves you according to His Word, that He receives and saves you here and now, for He has said: 'Him that cometh to me I will in no wise cast out.'" With this reading he went to prayer and there came to his soul a restful knowledge of sins forgiven. Early in his ministry he was fired with the thought of world evangelization and he launched the first illustrated missionary journal to be published on the North American continent. He kept his work world-wide in its scope and interdenominational in its interests. Add to this the writing of his many songs and books and you have some knowledge of the man—A. B. Simpson.

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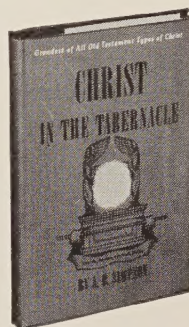
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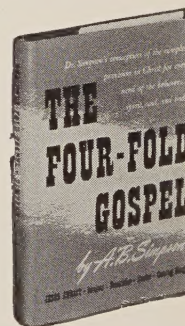
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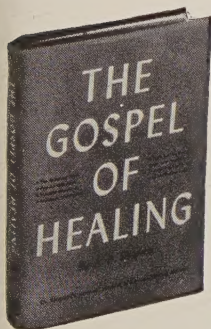
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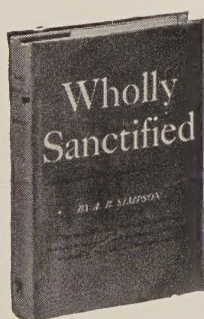
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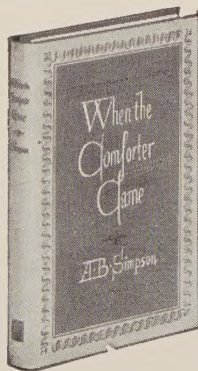
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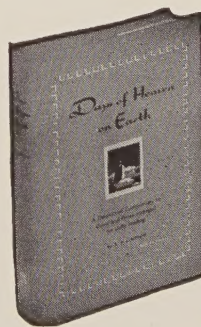
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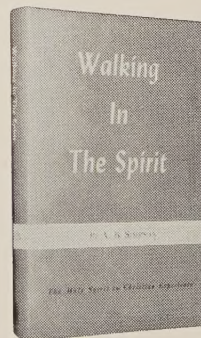
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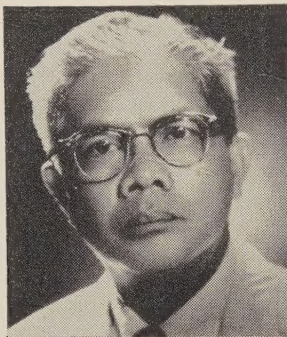
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## Representative National Church Leaders

REV. Jeremias A. Dulaca served for ten years as the first chairman for The Christian and Missionary Alliance in the Philippines. Under his vigorous leadership the national church organization grew from the original 13 churches until it now is composed of 456 church groups. Today only 17 of the 138 official workers receive any part of their support from the Mission. Their relationship to the missionaries is one of coöperation, not one of dependence.



*Rev. J. A. Dulaca*

Mr. Dulaca enrolled in Ebenezer Bible Institute in 1930, a few months after he had responded to the call of God to enter the Christian ministry. His first pastorate was in Jolo, his church there being one of the first to assume full support of its pastor. After World War II he became pastor of the Zamboanga City Church, and after his election as national church chairman he continued in both capacities until 1954 when the office of chairman demanded all of his time. Within the past year Mr. and Mrs. Dulaca have engaged in pioneer work, opening a new church in the city of Ozamis.

Rev. Florentino de Jesus (de Hay-soos), before his election last year to the office of national chairman, was pastor in Jolo and superintendent of the Sulu district. In addition to these responsibilities he was national AYF director.

When as a young Bible school graduate he was bound for Siasi, his first charge, the ship he was on stopped in Jolo. At the sight of fierce Moro men, every one of whom had a razor-sharp creese, he was terrified and hid in the hold. But God enabled him to overcome his fear and has given him great favor with the Moro people of the Sulu Archipelago, many of whom he has won to Christ.

Mr. and Mrs. de Jesus have been used of the Lord to turn many young people toward Ebenezer Bible Institute and a life of devotion in the service of the Lord. Under their ministry the Jolo church initiated a missionary program that is truly Alliance in vision and character. This step of faith is an inspiration to churches both in the Philippines and in all of Southeast Asia.



*Rev. F. de Jesus*

THE CHRISTIAN AND MISSIONARY ALLIANCE

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